SUPPLEMENT

TO THE

NONCONFORMIST.

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The Anniversaries.

THE LONDON MISSIONARY SOCIETY.

The annual meeting of this society was held on Thursday in Exeter Hall, and was, as usual, very numerously attended. The chair was occupied by George Leeman, Esq., M.P. for York. The platform was crowded with ministers and gentlemen, amongst whom were G. Hadfield, Esq., M.P., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., Sir Francis Crossley, M.P., W. E. Baxter, Esq., M.P.; Messrs. James Spicer, W. R. Spicer, B. R. Thomson, W. H. Willans, Henry Wright, C. E. Mudie, H. K. Welch, Isaac Perry, E. Ridley, C. Jupe, Charles Reed, E. Grimwade; the Revs. James Parsons, Henry Allon, J. Stoughton, David Thomas, Dr. Mullens, W. Ellis, Dr. Legge, Robert Robinson, W. Fairbrother, J. C. Harrison, J. G. Miall, S. Bergne, J. G. Rogers, Dr. Raleigh, A. Macmillan, R. W. Dale, A. Thompson, G. B. Johnson, Dr. Morton Brown, J. Kennedy, Dr. James Campbell, Dr. Ferguson, Dr. G. H. Davis, John Alexander, R. Bruce, W. Cuthbertson, R. Sewell, E. Mannering, H. R. Reynolds, J. H. Hitchens, A. Hannay, Peter Sibree, John Sibree, W. Gill, G. Gill, J. Corbin, T. W. Aveling, C. Dukes, G. Orme, J. J. Waite, Newman Hall, James Rowland, Andrew Reed, F. Trestrail, of the Baptist Missionary Society, and T. Penrose, Primitive Methodist, &c., &c.

The proceedings were commenced by the singing of a missionary hymn, and the Rev. G. B. JOHNSON, of Edgbaston, offered prayer.

The Rev. Dr. MULLENS, the foreign secretary of the society, read an abstract of the annual report, which commenced with a passing glance at the past history of the society, and its advance to its present noble position of usefulness. The last report showed that during 1865-6 there were, carrying on the society's work, 167 English missionaries. On the 1st March last there were 169. Of these 155 were present at their stations, ten were in England, and four on the voyage home. Of the whole number fifty-eight had been missionaries for more than twenty years, and twenty-six for more than thirty. Two of the veterans, Mr. Moffat and Mr. Brownlee, on the 13th January completed a fifty years' service in South Africa. Of the varied labours of the hundred and fifty-five agents of the society, the report gave a graphic general sketch—

Some are pastors of churches; others preach almost entirely to the heathen; some are training students in seminaries; some superintend a range of simple schools; others in Indian cities give large time and effort to the important institutions taught in the English and native languages. A few are revising translations of the Bible; others are preparing commentaries, school books, and other Christian literature. All have to share in building; and, besides our medical missionaries, a great number constantly give medicine to the sick. Here we see Dr. Turner, in the admirable seminary at Malua, training the native teachers; Mr. Edkins and Mr. Muirhead penetrate the Mongolian desert, to inquire into the place and prospects of a mission among the Tartar tribes; while Mr. John, after completing the Hankow Hospital, is isolated within a vast sea, the overflowings of the mighty Yangtse, which has drowned half the streets of Hankow. We see Mr. Storrow and Mr. Johnson, Mr. Coles and Mr. Blake, Mr. Hall and Mr. Rice, surrounded by the hundreds of their students and scholars, diligent in their daily English studies. We see the Travancore brethren in the midst of their many agents, advising pastors, instructing catechists, reading evangelists' journals, examining candidates, and auditing accounts; while in their midst, Dr. Lowe and his seven students administer to their crowd of patients in the hospital that medicine which shall relieve their pain. Dr. Mather re-edits the Hindustani Scriptures. The brothers Stronach, fellow-labourers indeed in the kingdom and patience of Jesus Christ, still watch over the prosperous churches of Amoy which they were honoured to found. In the midst of barbarism, Mr. Moffat carefully revises that Sichuana Bible of which he was the first translator; in the midst of civilisation, after reading the proofs of his reprint of the Chinese New Testament, Dr. Legge, while calmly smoking his manilla, dives deep into the ancient Chinese classics, and strives by an erudite commentary to make plain the early history of China. While Mr. Lawes, who describes himself as the "poet laureate" of Savage Island, after completing the New Testament, prepares the first Christian hymn-book for the use of the converts he brought to Christ, Mr. Thompson, visiting the missions in Cape Colony, drives with hard toil across the fiery dust of the Karroo desert. Mr. Munro and Mr. Janser, in their long canoe, traverse the gorgeous and silent forests of Guiana, to visit the little mission among the Indians above the rapids of the Berbice. Mr. Murray, opportunely arriving in a screw steamer, prevents war among the Christians of Manua. Mr. Chalmers, voluntary leader of the band of converts who keep the John Williams afloat, sticks by the vessel to the last, and, with his brave wife, refuses to quit the ship till she is anchored safe in Sydney harbour; while Mr. Philip, pastor and schoolmaster, doctor and lawyer, engineer and magistrate, of the flourishing Hottentot Christians of Hankey, whom he did not quit for twenty years, when overturned in a ravine on a visit to his outstation, preaches to his people with a broken arm, rather than deprive them of that bread of heaven which they had come many miles to hear. Who would not rejoice and thank God for such men? Of the ninety Protestant missionaries labouring in China, the five who stand first in public estimation for character, scholarship, and zeal, are missionaries of this society. Among the five hundred missionaries of India, not a few of our brethren occupy a high and honoured place; while in all other of the older missions the men who with fidelity and zeal have steadily maintained their posts for twenty-five and thirty years, are numerous, and are all held in honour. A just consideration of toil like this will show that never in the society's history had the directors greater reason to thank God for the grace bestowed upon their missionaries, or stronger ground for holding them in esteem as workmen not needing to be ashamed.

During last year twelve missionaries proceeded abroad, and nine missionaries' wives. With the exception of Mrs. Hall, who was returning to Madras, all these friends were commencing their career in the history of the society.

During the same period the society lost by death the services of five missionaries and four missionaries' wives; nearly all young in service, but earnest in the Lord's cause.

During the year five brethren returned from the service of the society. Mr. Philip and Mr. Powell, who sailed with the John Williams on her first voyage to the South Seas, have returned home; as have also Mr. Sherring, after thirteen years' service at Benares, and Dr. Legge from Hong Kong. The report next proceeded to speak of the native assistants who have been trained, and of the native churches which had been formed, by the missionaries. The number of native assistants was estimated at 1,400. Some of these were readers or catechists merely; but some were evangelists, who frequently occupy stations by themselves. They were all men of known and proved piety. A great improvement has also taken place in the general character and fitness of native agents. And not the least benefit is that at length it is giving rise to the long-desired class of native ordained pastors:—

Happily, the steady growth of our churches has in recent years brought forward a great number of superior men as principal native agents in the various missions, and it is from among them that the class of native pastors is beginning to grow rapidly. Last year our lists showed twenty native ordained pastors and missionaries, not reckoning the Tahitian or Madagascar brethren; and of the twenty, fourteen were in India. During the year ten have been added in India, and one has died. In the Leeward Islands one of the Tahaa students has been ordained as pastor of the church in the little island of Maiaoiti, and the directors have recommended the ordination of others, as Tauga, the evangelist in charge of the churches in Manua; Elikana, the evangelist of the Lagoon Islands; and Isaia, the well-known evangelist of Rarotonga. In Madagascar a practical native pastorate grew up in the days of persecution, which was judiciously fostered by Mr. Ellis, and was placed by him in a most sound and healthy position. Of the ninety-five pastors placed over the churches, some twenty may be reckoned of that high standing and independence of management accorded to the other brethren in the ordained list. The directors rejoice that, through the wise foresight of Mr. Ellis, the Madagascar pastors receive no support from the society; they are wholly sustained either by their own labour or by the native churches. In Travancore, three of the pastors ordained last year have become entirely free of all help from the society. The board desire that in all cases the same independence of support from English funds shall be steadily aimed at, though for a time it may be necessary to guarantee a certain salary, and supplement such portion as the native members give, by an annual grant from the society's funds. In all the society's missions the number of these pastors is about sixty.

The theological institutions or classes for the training of the native ministry are ten in number. They are found chiefly in the Eastern and South Sea missions, and, as such, have no existence in the African and West India missions. Three hundred native churches had been gathered, containing 26,000 members, around whom were living a population of 130,000 souls, who had given up all idolatry, and call Christianity their religion.

Many proofs are available that in their general character, in their knowledge, their steadfastness, the whole spirit of their piety, these churches are superior to what they once were. If at times are wanting those striking cases of conversion, of high principle, which distinguished the first churches, and if the contrasts are less marked, the general level of recent days is of a higher character. Hence, with growing numbers, a fuller supply of willing workers, and a larger exhibition of Christian liberality. For some time past it is known that several of our mission churches have given most liberally to the cause of Christ. In the West Indies, in South Africa, in the South Seas, collections have been made upon a large scale. The total foreign contributions to the society for several years have amounted to 14,000*l.* or 15,000*l.* a year. Careful analysis of the contributions in the years 1856, 1864-5, and 1865-6 has shown that they arise from three sources. First, in the Australian colonies, in the West Indies, in India and China, the numerous English Christians who see mission work, who often share in it, give liberally to its support. In 1865-6 they gave 4,108*l.* out of 16,574*l.* Secondly, fees for education, the rents of land and houses, and the like, yielded 3,263*l.* more: while the contributions of the native converts for the maintenance and spread of the Gospel amounted to 9,203*l.* In the three years examined they amounted on the average to 7,930*l.*; and the contributions of 1865-6 were larger than those of ten years before by 2,266*l.* out of 9,203*l.* During the past year the total contributions abroad have amounted to 15,713*l.*, of which about 9,000*l.* are the offerings of the native churches to directly religious objects. But the directors are not contented with this state of things, however encouraging. We have not yet reached a fixed end; we are in the midst of a process. Some of the churches in Africa and in the West Indies have probably been pressed too hardly; and, under the increasing demands of an improved civilisation, under changed habits, and from a new position in general society, the new generation will give less than the older which is passing away. But great numbers of the churches contribute little, and some even give nothing. The directors desire that there shall be pressed on all the mission churches the great lesson taught to the Corinthians by the Apostle Paul—their duty to maintain, as far as practicable, the ordinances of the Gospel, and to spread it into the regions around. Where the lesson has been taught, great advance has been made.

In China there are nineteen missionaries at work in seven stations. Pekin is to be made the headquarters of a mission for the Mongol tribes, that city being the yearly resort of great numbers of them. Of the work carried on in China we have these details,—

Other two of the missionaries, Messrs. Lees and Williamson, starting from their station, Tientsin, undertook a missionary journey of seventeen hundred miles, far into the interior of North China, and visited the capital cities of Shesi and Shan-si, preaching and selling or distributing Scriptures. In the neighbourhood of Tientsin, one event of deep interest occurred in August last in connection with the mission. It was found that a colporteur, residing in a village a hundred miles away, had been accustomed to read the Bible to his neighbours and talk about its contents. In another village another had done the same. And that Spirit of love and power, who gave the truth, made it plain; the readers wept, believed, and prayed. And, having found out the missionaries, over a hundred and forty have been baptized; over a hundred by the Methodist brethren, and thirty-two by our own missionaries. At Hankow, the mission hospital has been completed, chiefly by the liberal gifts of the English community in that city, who have ever shown a warm interest in the mission. More lately a dispensary has also been opened in Wuchang, the great city across the Yang-tse, in which a branch of the mission has been commenced by Mr. Bryson. Dr. Reid has kindly taken charge of both establishments. The small churches connected with this young and thriving mission are distinguished by the number and efficiency of the native brethren engaged in mission work. The churches of Shanghai and Amoy continue to prooper. The Pokalo mission is again in full working; and a pastor has been secured for the English church in Hong Kong.

The following paragraph refers to India—

The most prominent feature in the India mission has been the ordination of ten of the evangelists to the work of the ministry, either as pastors of churches, as missionaries to the heathen, or assistants to the missionaries. This raises the number of ordained brethren in India to twenty-three. English education continues to extend its influence. The institutions in Calcutta, Madras, and Bangalore are fuller than ever, and very efficient. The school fees in India, during 1866, amounted to 940*l.* In Calcutta, five students from the educated classes were baptized as Christians. In the same great cities female education now occupies a larger place than ever in the labours of the mission.

From Madagascar there is still gratifying news. In the South Sea mission the good work was being carried on with varying success. The churches of Rarotonga held their usual anniversary, and gave a larger contribution to the society than in the year before. The Samoan mission continues to enjoy prosperity and peace; the seminary at Malua flourishes,

and an extraordinary demand exists for the Scriptures. In the Lagoon Islands and in the Loyalty Group the word of Christ is winning many dark hearts. In South Africa the past year has proved a year of disaster, suffering, and loss; for the colony has suffered from drought for three years running. The report next reviewed the occurrences affecting the work of the mission at home—the retirement of Dr. Unwin, the appointment of a committee of literature, the part taken in the missionary portion of the Paris Exhibition, the special committee of investigation and its results. Reference is then made to the various steps taken to relieve the society from pecuniary embarrassments, which had been to some extent thwarted by the serious commercial crisis of last year. On the 1st of March last the income from home sources had received no greater increase than a sum of about 2,000*l.* The bills and balance-sheets received from abroad showed, on the other hand, that the expenditure had increased even beyond their anticipations, and that it was probable that the financial year would end with an expenditure of at least 15,000*l.* beyond all ordinary sources of income.

Looking at all the circumstances of the case, remembering the steady growth of the expenditure, observing with deep regret that the efforts of a twelvemonth have excited but small additional interest in the society's work, and have secured but a small portion of the desired increase to its income, that committee were unanimous in recommending a series of measures to meet the difficulties of their present position. Besides suggesting various plans for securing a more complete knowledge of the expenditure abroad, and a more complete control of it, they consider that that expenditure should be carefully revised, and, unless the churches resolve very largely to increase the society's income, that it should also seriously be reduced. The decision of the directors on these important questions will be the first work of the new board, and doubtless will be guided to a large extent by the views of the many friends gathered around them at the present anniversary.

The accounts of the year show that the expenditure had been 105,090*l.* 10s. 4d.; the contributions for general purposes, 76,912*l.* 2s. 1d.; proceeds of property sold in China and Singapore, 1,110*l.* 16s. 8d.; contributions to special funds, 2,046*l.* 16s. 8d.; drawn from special funds, 16,244*l.* 18s. 10d.; balance in hand, 776*l.* 6s. 7d.; giving a total of 100,091*l.* 0s. 10d., and showing a balance of 4,999*l.* 9s. 6d. against the society, which has in reality expended during the past year nearly 21,000*l.* more than it received from all ordinary sources of income.

With all its missions blessed and flourishing; with new fields opening to its efforts, the older fields ever widening, the society has received from the home churches during the past year but 5,000*l.* more than it received from them thirty years ago. With China added to its sphere of effort, and now containing twenty missionaries; with India reconquered and resettled; with a mighty enlargement in its own borders, with a vast increase in its own numbers, its strength, its ministers, its resources, its public influence, the home Church gives to the foreign missions of this society nearly the same 50,000*l.* which it gave to them thirty years ago. Not that the missionary spirit of the churches has died away; not that Christian people care less for perishing men; but home claims and home missions have so multiplied as to shut out the millions in distant lands, whom the ear hears of, but whom the eye does not see.

The report concluded with an eloquent appeal to all the churches for increased support in the name of the cause of the Redeemer.

The CHAIRMAN, in his opening address, expressed, on behalf of the meeting and himself, profound admiration for the valuable document to which they had just listened—a document which, whether they regarded the grandeur with which it sought to invest the whole subject of Christian missions, the deep spirituality of tone which pervaded its every line and word, the perfect and beautiful photograph which it had given to them of the whole range of the mission-field, or the practical sagacity of the suggestions which it offered to them, was worthy to rank amongst the highest of the productions of the Christian literature of the day. (Applause.) He strongly urged that an adequate response should be made to the appeal which had been made to them for increased support. He believed that the constituency of that great society took an interest sufficiently large and sufficiently deep in its honour, and that they were imbued, as were the fathers of this society, with enough of that old spirit which animated them with gratitude to God for what He had done for them, at once to grapple with this subject, and to place the society in the future in the position which should ensure it a permanency of efficiency and of good. (Applause.)

Mr. J. K. WELCH, chairman of the Board of Directors, then spoke of their financial position. Apart from the special fund, from which they had drawn that year £8,000 or £9,000, for India and China, they had spent £11,000 out of their ordinary income, or rather they were to that extent in debt. It was true they only owed the outside world £5,000, but then they had sold some property and spent the proceeds. Now, he maintained that was not right. Last year they committed similar indiscretions, but now they were coming to ask their friends boldly that all these deficiencies might be made good. While they asked for this supplementary aid, they hoped it would not diminish their annual subscriptions. They had had special funds for special objects, but there was always a danger of these special enterprises coming upon the permanent income. Owing to the state of his health, their valued friend, Dr. Tidman, could not be with them. It was well-known that the directors of the society had taken on themselves the responsibility of voting to the late secretary, who had served them for twenty-seven years, £500 per annum for the remainder of his life. He has since been placed, by an arrangement to which he need not refer there, in the position of having all his wants in this world supplied, and he handed them back the annuity for the good of the society. (Loud applause.)

The Rev. ALEXANDER HANNAY, of Croydon, moved the first resolution:—

That the report, of which portions have now been read, be adopted and published in full, with its appendix and statement of accounts. That this meeting desires to record its deep gratitude to the God of all grace for the continued blessing which He has given to the missions of the society, and to the lofty position of usefulness to which He has raised them. The meeting is thankful that the society continues to enjoy the services of so many able and faithful missionaries, and that a great increase has taken place in the number of ordained native pastors. It recognises the solid progress of the missions to the native races of Africa, both on that continent and in the West Indies; the spiritual strength and peace of the mission in Madagascar; and the large-hearted liberality of the churches in the South Seas. And its desire is that grace may yet more and more abound, until these churches attain the full stature of men in Christ.

He referred to the large increase of ordained native pastors, not merely as a sign of the general progress of the society's missions, but as opening up a time when the several communities among which this society had organised Christian institutions should become so matured in Christian knowledge, and should have entered withal so fully into the spirit of all their responsibilities as Christian men, that they would be found as a rule furnishing from their own members pastors for their churches, and leaders for their Christian work, supporting their own institutions from their own resources, and helping others also. (Applause.)

Nor do I regard this simply as a question of relieving the resources of the society at home, and enabling it to use those resources for new enterprises. This is important; but there is to my mind a more important view in the conforming, by these means, of the Christian life, of converting heathens to a robust and manly form. We found the nations to which we have taken the Gospel made children by their several idolatries; it will not do for us to take the Gospel to them in such forms, and carry forward among them such forms of ministry as shall leave them children still. There is, perhaps, no error into which such a society as this would be more likely to fall, if there were not, indeed, combined in its management a profound Christian philosophy with a healthy religious impulse, than to treat the churches which they succeed in founding in heathen nations, and the evangelistic work of these nations, as though they must permanently depend on English bounty and on English ministries. The references we have had in the report read to-day are assurance enough that the London Missionary Society is avoiding this peril. The mode of the operations of the London Missionary Society, without being rash or harsh, is more and more—I say more and more, simply because the conditions for such kind of action are more and more in the nature of the case presenting themselves—such as is fitted to develope a vigorous and self-reliant Christian life wherever its agencies are in operation. (Hear, hear.)

He did not believe those Christianised countries could ever have the religious life they had received fully developed by foreign teachers:—

The Bishop of Oxford some time ago, speaking of a mission, his action and the action of his friends with regard to which have been much in question, protested against the attempt which he assumed certain missionaries were making to "enforce a sour Puritanism on the children of the sun," as the worthy prelate was pleased to call them. Some of us thought we knew right well what his lordship meant by forcing a sour Puritanism on these "children of the sun." But I confess that, thinking more lately and perhaps more charitably about this matter, I have been disposed to construe his lordship's observation as but a sour and unripe form of the great and important truth which I have just enunciated—that it is not for one race to stamp the express form of its own mental and spiritual life upon other races. Whatever the view of the Bishop of Oxford may be—and whether he be prepared to accept this charitable construction of his words at my hands I do not know—but I do verily believe that men whose minds are made in England and America cannot ultimately be the teachers, the final teachers, of Hindoos, and Kaffirs, and Sandwich Islanders. It is a great vocation that we have had—to break in upon their darkness and their ignorance with the Word of truth, and to speak to them of the mystery of godliness and of that Divine Father who is above us all as He is revealed to us in Christ Jesus in terms how imperfectly soever adapted to their mental condition. We have at least had this honour—of giving them a new starting-point—a starting-point for a new history. But I truly believe that if that history is to go on with a steady and continuous impetus; if Christianity is to enter as a cleansing and healing agent into their whole life; if it is to pervade their social relations; if it is to become the basis of their civil institutions; if it is to be the life of their civilisation; if it is to make them fit for a place in the great compact of nationalities such as God meant them to occupy—they must be taught and led by their own best minds. (Applause.)

In glancing at their financial position, he said the alternative was—contraction of operations, or enlarged income. The former would be shameful, yet less so than to go on accumulating debt, and less so than to live in the delusive and unhealthy excitement of constant special appeals. He feared there was a kind of half-formed, half-conscious scepticism among the members of our churches, and in some instances contributors to that society, about the utility of societies of that kind. Another peril was to be found in the loose talk they were hearing every day against doctrinal Christianity. (Hear, hear.) The cry was, "A church without dogma," and they heard it not only where it might be expected to be found, but to some extent among themselves.

Now, I wish just to say, that a church without dogma would within the pale of its influence be the death of missionary enterprise. (Applause.) The men, I say, who do not set store by those Christian doctrines in which our one hope of salvation lies, but who trust to the religious sentiment of man developing itself under the providence of a common Father, are not likely to make sacrifices to carry the Gospel of Christ to the ends of the earth.

A third peril was in the luxurious habits which increased wealth had brought, and which softened the fibre of the spiritual man.

I am persuaded that it is time, not on missionary platforms merely, but in every pulpit where the preacher may take his stand, that there should be a testimony lifted up against those perils; and if, brethren, we go down to our churches convinced of the great necessity that is laid upon us by the wants of this society, seeking above all to deepen the spiritual tone of our churches, we shall have, I am persuaded, as the result, not niggard contributions wrung from the hands of unwilling men, always odious in the eye of Christ, always odious in the eye of good men, but free, spontaneous, gladsome offerings that will not only lift the society out of its present difficulties, but start it on a new career of honour and of progress. (Loud applause.)

The Rev. DURANT PHILIP (twenty-two years missionary of Hankey, South Africa), in seconding the resolution, said he knew nearly every missionary within the bounds of that colony, and he bespoke the sympathy of the meeting on their behalf:—

If I were to mention the name of some of these men, such as Colby, and Schmidt, and Patterson, and Taylor, they would fall on your ears as most unfamiliar names, and yet these men are doing a most substantial, thorough, and excellent work in their various spheres of labour. If I were to mention, again, the names of Helm, and Henderson, and Kitchenman, and Reeve, those of you best acquainted with missionary enterprise might suppose that I was mentioning the fathers, and not the sons who have taken up the mantles of their glorified sires. Among the missionaries in South Africa, I think a third are sons of missionaries themselves. (Applause.) There are some names that perhaps you would remember—the names of Robson, and Edward, and Brownly, who are our patriarchs—men who have been labouring thirty, forty, or fifty years in the mission service without having once returned to this country. Of these men I would wish to speak to-day, that a feeling of sympathy, and esteem, and affection might be awakened in this great assembly, and that that feeling might be wafted over the 6,000 miles of ocean that lie between us, and cheer their hearts. You will ask me, perhaps, why are they not better known? For this reason—they are men who would rather be doing their work than talking about it. (Applause.) They live surrounded by a population inimical to their work, and constantly challenging their reports and statements, and pronouncing them exaggerated. Rather than lay Christianity under any charge of exaggeration, these men are content to go and labour in the vineyard of the Lord, in all the heat and dust of their work, content with the reward that cometh from Him that is above. Still, although these men are looking up to the eyes of their Master, and are content to wait until the day when the Master shall say to them, "Well done, thou good and faithful servant," yet they know and we know that it is the Master Himself who has established the Christian Church, that by mutual sympathy and encouragement we should sustain and support one another; and there is one thing, at least, of which they have the feeling, that in any want of sympathy towards them and their labours the mission in which they are engaged may suffer at your hands, and that as you hear little or nothing of them, so you may suppose that there is nothing doing. I would, therefore, desire to raise up my testimony, firstly, on their behalf. I stand here, not in my own person, but as the representative of those men; and I wish to carry back to them the feeling of the churches in this country that they are esteemed, beloved, and trusted, and that while you do not hear of them you feel that they are carrying on their work energetically and successfully. (Applause.)

As to results, he could say, after a statistical fashion, that they had 5,000 communicants in South Africa, not all of a high standard of Christianity any more than were Christians at home. Though there were many whose religion was of a very low grade and of an indifferent character, there were those whose Christianity was sterling, solid, and substantial. Having given various illustrations on the subject, the speaker said he could not call them brilliant—a foundation was never a brilliant affair, but they believed it was laid by the Great Master Builder, who in due time would raise the superstructure. He then turned to certain dangers with which missions in Africa were at present menaced—

I am persuaded that your route to the interior of Africa is in very great danger of being entirely barred up. You know that along that route there lie two Boor Republics, very small affairs, but recognised by our Government; they are just parallel with the route of our stations, the stations of Hughes and Moffat, the old station of Livingstone, and the stations among the Matabele. These men have already broken up three of our mission stations. They are the very men who broke up Livingstone's station, and drove him to be a wanderer and a traveller backwards and forwards in Africa. They have broken up the stations of Edwardes and Inglis, and made them exiles from the country, and turned the people into a state of *quasi*-slavery. But very recently something has happened to which I wish to call your attention. Some of you may know that there has recently been a war between the Boor Republic of the Free State and the Basutos. Now, for thirty-six years the Paris Missionary Society has had a large and vigorous mission amongst these Basutos, with numerous flourishing stations, and many of the people have been brought under the power of the Gospel, and reached a state of elementary civilisation. That work carried on by the French Missionary Society has suddenly been destroyed by those Republics, which combined to make war upon the Basutos without any real grounds, and upon the most frivolous pretences. After about twelve months the Basutos were conquered. They had previously had a large strip of very fertile territory, and a piece of mountainous country at the back. The whole of that territory, which excited the cupidity of the boors, and for which they made war, has been confiscated. Ten mission stations stood within its bounds. And how have the missionaries been treated? The

boors might have said, "We will take the rest of the country, but we will leave your mission stations. You can take a certain allotment of ground to carry on the work." Not a bit of it! Not one of those stations is allowed to be carried on; they have been wrested from the missionaries; armed parties of the boors have come to their houses and turned out the missionaries and their families homeless on the world; and there they are, lingering on the frontiers of Cape Colony, hoping that some remonstrances may be made, that some influence may be brought to bear which will again throw open their sphere of labour. But up to this time their hopes are fruitless; the buildings which they made have been confiscated. Although they demanded a court of inquiry, and it was granted, and the court declared their conduct to be without blame and above suspicion, yet there is no redress. Although the French Minister for Foreign Affairs has requested that their case should be taken into consideration, there is no redress. The missionaries are told, "You can return to your stations and occupy them as farms, but not to do your work again." And they even demanded a fee of 100*l.* sterling for every missionary who should reclaim his house even as his private property.

He hoped that Englishmen would show their sympathy with them in this matter. If they did not come to the rescue of these missions, if England did not make its voice heard, he was afraid nothing would be done in the matter, and that those missions would be completely extinguished. (Applause.)

Mr. HADFIELD, M.P., urged that they should put their hands in their pockets, and see if they could not clear the society from its present difficulties. For himself, instead of the 100*l.* he had yearly given, he would wish to be put down for 1,000*l.* (Loud and long-continued cheering.)

The motion was unanimously adopted, and the collection was made.

The Rev. WILLIAM DALE said that Mr. Rooker, the chairman of the committee which had recently inquired into the working of the society, and the Rev. J. G. Miall, of Bradford, its secretary, had devolved upon him the duty of referring to the subject, and he feared they would have to listen to perhaps the driest speech ever delivered from that platform.

The committee to which I refer was appointed on May 7, 1866, for the purpose of inquiring into the general condition of the society, and at the same time considering whether any and what measures should be adopted for increasing its resources and efficiency. The committee consisted of twenty-four members, of whom about one-half were laymen. The members of the committee came from London, from Leeds, Liverpool, Manchester, Plymouth, Bristol, and Norwich, and from Ireland and Scotland. They met for the first time on the 19th June, and by adjournment on the 20th. They met again on August 9th, and I know that several members of the committee have spent many days in the investigation of the questions which arose in the course of this inquiry. I feel bound, sir, to bear my most hearty testimony this morning to the frankness with which the secretaries of the society and the London directors gave the committee all the information they asked for. As honourable men they had nothing to conceal, and they concealed nothing. Whatever we wanted to know and they could tell us was told without any diplomatic reserve or ambiguity. I also feel bound to bear my testimony to the readiness with which the secretaries of the society and other gentlemen employed in the Mission-house in Blomfield-street, undertook the very heavy and exceptional labour imposed upon them by the proceedings of the committee. As promptly and as energetically as the work could be done which the committee requested them to do, the work was done. I also feel bound, sir, to say that during this inquiry we came to know, as some of us had not known before, how much time, how much energy had been devoted to the conduct of the business of this society, not only by various ministers living in London, but by distinguished laymen who had businesses of their own to superintend, and who have week after week given an amount of time to the affairs of this society, and an amount of ability too, which, if devoted to the conduct of the affairs of commercial companies, would secure them a large and handsome income. Well, sir, as the result of the work of the committee a resolution was passed which I feel obliged to read to this assembly, and there was an earnest and entire concurrence in it:—"That, after an anxious and deliberate investigation, extended over several days, of every question which appeared important to the character and operations of the London Missionary Society, the committee are unanimously of opinion that it is in every way worthy of the confidence and support of the churches. Its history during the past is the record of remarkable triumphs of the Gospel abroad and a great quickening of religion at home. The directors and officers, though of course not infallible, have conducted its affairs on the whole with a fidelity, wisdom, and success, for which they deserve the thanks and confidence of the Christian churches whose affairs they have administered. The committee are, however, impressed with the strong conviction that the society does not receive from many of our churches the support which it may fairly claim, and they most earnestly commend it to their increased affection and liberality. The catholicity of its constitution, the noble character and illustrious achievements of its missionaries, the success of its enterprises, and the general efficiency of its administration, give it a high and honourable place among similar institutions, and the committee hope that amidst the multiplied and legitimate claims of our home population, which are so nobly responded to, the Church will not be forgetful of the high object of this society, hitherto so honoured of God to carry the Gospel into the regions beyond." That is the deliberate expression of the judgment and the feeling of this committee, after their protracted investigation into the history and position of this great institution, and now it becomes my duty to present to this meeting certain facts relating to the recent history of this society and its present position which have come out in the course of our investigation.

Speaking for himself alone, he proceeded to comment on the facts brought out in the report. During the last thirty years there had been a great increase of wealth, and the enthusiasm of the churches on behalf of missions had been periodically kindled by the presence among them of such men as Moffat, Williams, and Livingstone. Well, during the first ten years, from 1837 to 1846, there was an increase in the number of ordained European missionaries of not less than fifty. Beginning with 112, the number rose to 162 in ten years, and the total number of Europeans connected with the society rose to a still greater extent. But after 1846, for some reason or other, there came a sudden decline in their agency, which they had only been slowly recovering. There were actually nine less ordained missionaries in connection with this society last year than there were in the year 1846. There were twenty-one less Europeans of all kinds connected with this society last year than there were in 1846. The causes of this decline were not, it was his belief, to be found in Blomfield-street, but he would suggest whether they were accounted for by the character of the religious life common in their churches during the last twenty years. It was true matters had somewhat improved. Their ordinary home income was just about 5,000*l.* more for 1866-67 than it had been for 1865-66, and he believed they owed the increase almost exclusively to the energy, and the earnestness, and fidelity with which their secretaries had done their work. (Applause.)

I should not be just to my own feelings of admiration for the energy with which all three of them had been doing their work during the year, if I did not bear that testimony to them this morning. Unfortunately, to balance this increase in our ordinary home receipts, we have derived an inferior income from our legacies, from our Australian contributions, from our mission stations, and, of course, from our dividends, because we sold out so much stock last year; and, notwithstanding a special Australian contribution in 1865-66, the income from those outside sources is 3,000*l.* less for the last year than it was for the year before. That goes a long way to balance the 5,000*l.* increase which we have received from home.

Meanwhile there had been an enormous development of agency. They had had more European agents, more native agents, prices everywhere had been increasing, and the result came before them that day. Altogether they had drawn upon their exceptional resources to the extent of not less than 16,000*l.*, so that, in addition to the 5,000*l.* in which they were in debt, the current expenditure had gone beyond the current income to the extent of at least 21,000*l.* How were they to deal with this deficit? Possibly they might be able to reduce their expenditure in those parts of the world where their missions had already done their proper work. But those reductions, which would require to be carried into effect with great caution and delicacy, could not save more than 10,000*l.* a-year, leaving another 10,000*l.* still to be dealt with. How did they intend to destroy that deficit?

Do you intend to extinguish your China Mission in order to get out of debt? Do you intend to tell Dr. Legge to go away from this meeting back to China as soon as he can with a commission to dispose of your property in Singapore, Shanghai, Hong Kong, Canton, Amoy, and Pekin? Do you intend that every place in connection with your society must be closed? Do you intend that your forty native pastors at Hong Kong must be dismissed and return to secular life; that your nineteen most accomplished missionaries in that field must return home; that our churches in China, numbering 1,000 communicants, must be left to sustain a desperate struggle against the difficulties that surround them? Do that, and when you have extinguished your operations in China, you have only just saved that 10,000*l.* that you have to deal with. Or, will you turn to Mr. Storrow, who is on this platform this morning, and tell him to go back and close the institution at Burhampore; to break up the catechists at Calcutta; to recall every European we have there? Will you tell him to go back with the sad tidings to Mr. Bradbury, and Mr. Hill, and others? Do you intend to extinguish the whole of your missions in Northern India? If you do, you may still get rid of this 10,000*l.* deficit, which still stares us in the face. But are you prepared to do that? Are you prepared to go to Madagascar, and terminate at once your connection with missions in that land? Do that, and you will only save permanently a sum of 3,000*l.* or 4,000*l.* a year; and you will find that is little more than one-third of the sum with which you have to deal. I repeat, no matter how earnestly your directors may deal with this great question, they cannot, without extinguishing a mission like that in China, without extinguishing a mission like that in Northern India, bring their income and their expenditure together. What, then, is the issue? Why, that the meeting should pass and hold to a resolution like this:—

That this meeting desires to express its unabated and most cordial confidence in the directors and officers of the London Missionary Society, and that, having learned from the report that the expenditure for the year exceeds by 20,000*l.* the ordinary income, the meeting pledges itself to sustain the directors in their efforts to reduce the expenditure, and immediately to increase the home income of the society by at least 10,000*l.* per annum.

(Applause.) Ah, it is very well for you to applaud, but when you are written to for your collections on behalf of the London Missionary Society do you intend to write back and say you have got a chapel debt to deal with, and cannot make your collection this year? Do you mean to write back and say you are making a great effort in connection with the county association, and cannot have the missionary collection this year? Do you mean to write back and say you belong to a new church only just settled in the outskirts of a great town, and that you must get things in order before you can venture upon your missionary collection? You may applaud, and you may pass this resolution here as cordially as you like, but we know the kind of letters that come to the mission-house from different parts of the country from time to time. If you mean to pass this resolution, you must resolve that every church throughout the country represented at this meeting shall have its missionary collection without fail. You must resolve that in every congregation there shall be, in wind and sunshine, under financial pressure and in financial success, the steady work of the missionary collector bringing the results of the liberality of your people to our society. (Applause.) You must resolve that in every town, and in every considerable village with which you are associated, there shall not only be the annual sermons, but there shall be an annual meeting on behalf of the London Missionary Society. I believe we have the thing in our own hands, and we can do it; you and I, my brethren, if we like, can do it. But then are we prepared to do it? Are we prepared to say, Whatever else is done or left undone—no matter whether we are without the painted window in our new chapel—(Hear, hear);—no matter if we do without a new organ this year, it shall be so; no matter if we leave some perfect finish of grace and beauty unattempted in the structure we are raising, in which we are to worship God,—China shall still have the Gospel from us, India shall still have the Gospel from us, and not a single man shall be recalled from any part of the mission-field who is doing earnest and effective work for Christ? (Applause.) We have recently received from Tasmania a challenge, to which I beg to call the attention of this meeting, and which I trust will be taken up by some gentlemen who are here. Mr. Hopkins, of Tasmania, one of the most generous friends of our society, has written to say, since he saw what was coming, that he is ready to give 500*l.* to the London Missionary Society if forty-nine gentlemen can be induced to join him in order to make fifty. That will produce the sum of 25,000*l.* Well, sir, I have been prowling about, trying the last day or two to catch one friend or another to make up the fifty. I have not been very successful yet. I think Mr. Welch means to be one of the fifty. Mr. Hadfield means to be two of them—(loud applause)—and we shall be very glad indeed, not for the dual vote, but the dual gift as freely as you like. Now, who is going on, in order to complete this most illustrious and glorious fifty? Mr. Hopkins has begun, Mr. Welch has gone on, Mr. Hadfield has improved somewhat on his predecessors, and we shall be glad to receive during the course of this morning's meeting one after another promises on the part of gentlemen here that this sum shall be secured. It is all very well for gentlemen to talk of sending forth a spirit from this meeting to penetrate the churches of our country. I believe that a spirit will go forth from this meeting, but it will go forth mainly, not as the result of any of the appeals made by the speakers, but as the result of the deeds that will be done by gentlemen who are able to deal with this great financial difficulty. Let them give 500*l.*, and that is a vast deal better than the most eloquent speech ever delivered from this platform, and it will produce a great deal more effect on the country. Our speeches are so long to read; but a single line carries the 500*l.* and all it means; and I promise that, though the most interesting address of Mr. Hannay, and that other interesting address of Mr. Phillip, and the addresses of others who will speak presently, will be passed over when the readers of the *English Independent* and the *Nonconformist* come to them, yet that every gentleman who gives 500*l.* to-day shall have his speech read over in full, and have his speech commented on all the country over. (Applause.)

The Rev. Dr. LEGGE, who has just returned from Hong Kong, in seconding the resolution, gave a sketch of the present missionary operations in China. The missions at Amoy had been singularly successful, through the perseverance, the ability, and the single-heartedness of the missionaries. Connected with them were upwards of 400 communicants, and, in connection with all the missions, more than 1,200—1,200 men and women regularly assembling round the table of our Lord. As to Hong Kong, his own station, there had been some progress, notwithstanding peculiar difficulties. Just before he left he had administered the communion to upwards of 100 communicants. The removals from their church had every year been much more numerous than those occasioned by death, and yet at the same time this circumstance had in many respects done much for the furtherance of the Gospel. Many had gone out from them, and lived the truth and preached the truth in other places, and been the means of bringing many to God. The two principal preachers and catechists connected with their mission in Canton were from this church. In Australia, California, and Singapore members of their society had been playing the part of faithful preachers of the Gospel, and had been signally useful among their countrymen. The Boklo mission, which had been very successful, in spite of persecution, was their child. They had now a German brother in connection with their society, specially appointed to that station. He had a house in Boklo city, two village chapels, and a schoolroom in a third, and a number of catechists under his care. When Dr. Legge saw him last in the end of the past year, the number of professed Christians in Boklo district was over 100. These statements were a sufficient proof that the Christianity which they were establishing at China was not a spurious nor a feeble one—it was a real and a powerful Christianity. Upon the whole, the members of their Chinese churches in China were as worthy of the right hand of fellowship as the members generally of the Congregational churches throughout the country. They had done a very great work, and were receiving great encouragement. It must not be that the London Missionary Society should contract its operations there.

We need more missionaries there, and we need them to be concentrated at different points. There must be a division of labour. It has been a great evil in our missions that one man has had to carry on four, or five, or six departments of labour; and the consequence has been that no one of them has been done as efficiently as it might have been done. It is impossible without a division of labour to carry on the complicated machinery of any mission station. Preaching, teaching, writing tracts, translating, and doing other things that go on as Providence may give a man to do,—all this to be carried on by one head and one pair of hands, and the entire mission to be kept healthy and progressive! We want men of wealth, we want men of the largest endowments and most highly finished education. We need the foremost men that the Church can supply from its pulpits at home, and we need those men to go up to

"the high places of the field, to the help of the Lord against the mighty." (Loud cheers.)

The SECRETARY announced that a lady, who did not wish her name mentioned, had just presented 50*l.* towards the present expenses of the society; and a gentleman who had sent a donation of 10*l.* expressed himself as most happy to be one of a hundred gentlemen who would give a subscription of 100*l.* a year for the next five years.

Mr. FAIRBROTHER said the friends of the society in Wiltshire and Somersetshire wished to take part in this movement, and he had just received a promise from one gentleman to the effect that 100*l.* should be received from that district. He had also received a promise from a friend in Essex which he considered equivalent to a thousand pounds more.

The Rev. EDWARD STORROW, missionary from Calcutta, moved the following resolution:—

That this meeting rejoices in the steady continuance, stability, and enlargement of the important missions in India and China; it recognises the loving care and protection by which they have been shielded from harm, and the labours of the missionaries have been carried on in comfort and peace; it rejoices in the great opportunities of usefulness which these missions enjoy of bringing the Gospel to the ears of so many millions of heathens, and is thankful for the wide-spread preparation for the reception of that Gospel which is being secured by the increase of sound general knowledge, and of pure Christian truth. It desires that the native churches may grow in numbers and Christian excellence, and the native agents abound in truest zeal in aiding the cause of Christ among the masses of their idolatrous countrymen.

He said he could give a large number of facts about missionary work in India which would have filled the minds of all present with hope, if time had permitted.

The resolution, having been seconded by Mr. HENRY WRIGHT, was carried unanimously,

Mr CHARLES REED moved the following resolution:—

That this meeting cordially concurs in the sentiments of affection expressed by the directors for Dr. Tidman, on the occasion of his retirement from his responsible duties; and rejoices that so kind a provision has been made for him by the friends of the society, and that his name continues on its records as the Honorary Foreign Secretary. That the Hon. Arthur Kinnaird, M.P., be the Treasurer, that the Rev. Dr. Mullens be the Foreign Secretary, and the Rev. Robert Robinson and the Rev. William Fairbrother be joint Home Secretaries of the society for the ensuing year; that the directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen in the place of those who retire, and that the directors have power to fill up any vacancies that may occur during the year.

He referred in terms of high eulogium to the efforts which had been made for many years on behalf of the society by Dr. Tidman, and expressed his great satisfaction at the provision which had been made for him on his retirement.

The Rev. JOHN KENNEDY seconded the resolution, and it was unanimously agreed to.

Mr. J. K. WELCH moved a vote of thanks to the chairman for his kindness in presiding on the occasion, and announced that Mr. Leeman had put his name down for 100*l.* a year for five years.

The resolution was seconded by the Rev. A. MACMILLAN, and carried.

Mr. ROGERS pronounced the benediction, and the meeting separated shortly before three o'clock.

The annual sermon at Surrey Chapel before the friends of the London Missionary Society was preached on Wednesday morning last by the Rev. Professor McCosh, LL.D. The attendance was numerous, although not so large as on some previous anniversaries. The discourse of Dr. McCosh was based upon the words, "I am the way, the truth, and the life." It was a good, earnest missionary discourse. In the evening the Rev. Alexander Thompson, M.A., preached in the Tabernacle. On Thursday evening Dr. Norman M'Leod preached a most eloquent and impressive sermon to young men at Westminster Chapel to a large congregation.

THE RAGGED SCHOOL UNION.

The twenty-third annual meeting of this society was held on Monday evening at Exeter Hall. The proceedings commenced at six o'clock, previous to which time the large hall was densely packed in every part. The Earl of Shaftesbury presided. After the audience had joined in the hymn commencing,

"All hail the power of Jesus' name."

and prayer had been offered by the Rev. FRANCIS TUCKER,

Mr. GENT, the secretary of the union, was called upon to read the report, which, after acknowledging the blessing of God upon the efforts of the society, referred to a recent letter in the *Times* from a Government official, stating that the scholars upon leaving the ragged-school were entirely uncared for by the teachers. It stated in answer to this charge that the education which the children had received in the ragged-school had in many instances been blest in its influence upon the parents. It was not denied that there had been some failures—there had been too many; yet the success which had attended the institution had on the whole exceeded their most sanguine expectation. Much needed to be done, however, for the society's efforts had, it was calculated, but barely kept pace with the increase of population. Statistics showed that the 30,000 children now under the care of the union were but about one-half of the number requiring its exertions. This shows that there were now 30,000 children, growing up surrounded with nothing but crime and misery. As resolved at the last annual meeting, the efforts of the parent society had been extended to suburban schools within the radius of twenty-four miles from Charing-cross. This plan had been carried out with fair success and with small additional expense. The difficulties against which the union had to contend had been largely increased by the wholesale demolition of houses that had been going on during the past year. In some of the poorer neighbourhoods more than 1,500 had been destroyed, and some of the ragged-school buildings had disappeared and the scholars had been scattered. Great difficulty was experienced to obtain premises for opening other schools. New schools had, however, been opened in localities where they were most needed, which afforded additional accommodation for 1,500 scholars. In these and the older buildings the new operations commenced this year, had consisted of 15 Sunday, 4 day, and 8 evening schools, besides religious services, mothers' meetings, and other new features, making in all 65 new operations. These figures did not show a marked gain, but there had been on the whole a decided increase. The number of Sunday-schools upon the society's list was 236, at which the average attendance was 29,511; the number of day-schools 200, with an average attendance of 19,326; and the number of evening schools 212, at which the average attendance was 9,314. This showed an increase of 3,618 Sunday, 640 day, and 1,000 evening scholars upon the attendance of the previous year. Marked prominence was given in the report to the necessity of the richer suburban churches adopting various destitute localities as their special sphere of labour. So far as this had been acted on it had been attended with marked success. The church at Union Chapel, Islington, had in this respect set a noble example in adopting Bethnal-green as its home-mission station, where buildings for educational and religious purposes, costing 4,000*l.*, had been completed and paid for. Other churches had followed this example, and a hope was expressed that work so well begun would be generally adopted by suburban churches in every direction. Great want was felt for more voluntary teachers, which it was gratifying to state had been responded to by an increase of 212 voluntaries during the past year. In addition to this, 176 young persons, formerly scholars, had been developed into teachers. Bible-classes are conducted in 66 of the schools, which are attended by 1,300 persons of both sexes. The number of paid teachers had been increased to 429, which was an increase of 36 upon the year preceding. The zeal and self-denial exercised by these to improve those around them, besides the fulfilment of their mere duties, were warmly commended. Paid monitors had also been increased from 480 to 508 during the year. After paying a tribute of respect to the memory of the late Mr. R. C. Hanbury, to whom the Union owed a debt of gratitude, the report went on to state that the support of the refuges had been in a considerable degree shared by the Reformatory Union since its formation, which left the committee more at liberty to extend their own work. Early last year the experiment was tried of inviting the houseless boys of London to supper in St. Giles's Refuge. The invitation was accepted by about 150 youths. Lord Shaftesbury then asked them whether, if there were a big ship on the Thames, large enough to contain 1,000 boys, they would like to be placed on board, taught trades, and trained to the navy or merchant service. The boys readily assented, and his lordship made application forthwith to the Admiralty for the hull of a vessel for the purpose. The use of the ship Chichester was granted, which had been fitted, and was now at her moorings off Greenhithe. She afforded accommodation for 200 boys, and 100 were now on board, and the remaining 100 would be sent as soon as the needful funds were forthcoming. Reference was also made to the efforts of the Union to promote industry, frugality, trustworthiness, and energy in the children. Gratifying statistics were furnished in the report of the working of the clothing clubs, industrial and sewing classes, old scholars' meetings, penny banks, bands of hope, lending libraries, penny readings, mothers' meetings, mission services, flower shows, country excursions, and other features which want of space forbids us from detailing. A rag-collecting brigade had been organised which had been attended with a fair amount of success. The shoeblack brigade was still working with the same success which had attended that organisation in past years. The number of boys employed in this way was steadily increasing, and their aggregate earnings since the brigade was first started had been 63,210*l.* The boys had 498*l.* 19s. 1d. in the banks at the close of last year. Statistics were given showing the work of the society more in detail, and the report wound up with a statement of the financial position of the Union. The society's income had not increased; but the deficit had not resulted from a withdrawal of the ordinary sources of support. Last year the income of the society, from the extraordinary source of legacies alone, amounted to 2,300*l.*, whilst this year it had only been 480*l.* As this was only an accidental cause of deficit, the committee had not relaxed their efforts, but had carried on their work by withdrawing 1,600*l.* from the reserve fund. The report concluded by acknowledging God's blessing upon past efforts, the help they had received from voluntary agency, and with the hope that the time might come when the influence of ragged-schools should be felt by every ragged and destitute child in the land.

Lord SHAFTESBURY, in the course of his opening remarks, said it had been alleged in certain official quarters that the children were turned out from the ragged-schools without any care being taken to ensure their moral welfare afterwards. As far as courtesy would permit, he met this statement with the flattest contradiction. In answer he appealed to the practical results which had attended the society's efforts. He dwelt upon the invaluable aid rendered by the voluntary teachers, upon whom the society mainly depended. His lordship alluded to the recent demolition of houses as tending greatly to increase the work of the society. Overcrowding was a necessary result of those demolitions, which tended to multiply misery, disease, inebriety, and crime. It was true new houses were being built in the suburbs, but at such a high rent as placed them without the reach of all but the best paid of the artisan class. In conclusion his lordship urged the necessity of further increasing voluntary individual efforts. It was a great work in which they were engaged. It might be termed a commercial undertaking of a grand and holy character in which they expended time and energy, and received in return peace of mind, happiness, gratitude of parents, and the consolation of having done their duty.

The Rev. Dr. MILLER moved that the report should be printed and circulated. He took as the text to his remarks that part of the report which had reference to apparent failures, contending that it was hard to say that any good effort was wholly thrown away.

The resolution was seconded by Dr. MATTHEW HALE SMITH, of New York. He told a story of a beautiful lady in New York who, in opposition to the wishes of her friends, was determined to go into some of the worst parts of the city in her usual attire to try to do the people good. He argued that as all classes of people were capable of admiring the beautiful in nature, so were they influenced by the beauty and symmetry of the human figure, and therefore they should render themselves as pleasing in the outward appearance as possible when going to visit the poor. He deprecated having special seats in churches inferior in point of comfort and elegance for the working classes as tending to create unpleasant feelings. He stated that they were about to build a new house in connection with the ragged-school movement in New York, and intended to erect a window commemorative of Lord Shaftesbury's noble act in standing at the door of the House of Commons and asking for support in instituting this movement. He concluded by expressing a hope that the only rivalry between England and America might be which could best raise the helpless.

The Rev. F. TUCKER proposed a resolution expressive of sympathy with the movement, and acknowledging the Divine blessing in its results. In referring to the gratifying fact that there were such a large number of voluntary teachers, he urged any who were endeavouring to find happiness in gay pursuits to give themselves to this work, and they would thus find it. The resolution was supported by the Rev. WILLIAM ARTHUR, the president of the Wesleyan Conference. Dr. DAVIS, secretary to the Religious Tract Society, proposed the following resolution:—

That this meeting rejoices over every additional effort for meeting the necessities of poor children, and especially that of suburban churches adopting neglected and densely-populated localities in London for Ragged-school mission work.

Last Sunday evening he was at Union Chapel, Islington, and was much impressed to see some young men and young ladies leave the pleasant company where he was entertained to give themselves to the poor and destitute in Spitalfields. This should be impressed upon the wealthy churches in London. He eloquently appealed to those connected with such churches to make collections, and also individually go amongst their poorer brethren and thus be imitating the example of the Great Master. The resolution was seconded by Mr. Judge PAYNE, who read a poem eulogising Lord Shaftesbury's effort to put down Ritualism. A vote of thanks to the Chairman having been carried, the meeting joined in singing the Doxology, and, after the Rev. W. Arthur had pronounced the benediction, dispersed.

PROTESTANT ALLIANCE.—On Thursday the members and supporters of this society met at a breakfast held at St. James's Hall, Piccadilly. Mr. R. C. L. Bevan presided. Mr. J. Macgregor, the honorary secretary, read the report, which stated that the progress of Romanism in England, so far as could be estimated by the number of priests in England, had been greatly promoted since 1829, when Roman Catholics were admitted into Parliament, and a still greater impetus since the Tractarian movement and the efforts of the Ritualists to conform as much as possible to Romish doctrines and ceremonies, which could be shown by the number of priests in England at the following periods:—In 1829 there were 477; in 1841 there were 522; and in 1866 the number had increased to 1,415. During the twelve years from 1829 to 1841 the average increase was rather more than six per annum. During the twenty-five years from 1841 to 1866 the average increase had risen to upwards of thirty-four priests per annum. The report went very fully into the subject of hospital nurses, and the introduction of Romish nurses into those institutions, and the steps taken to prevent it, which to a great extent had proved successful. An account was given of the proceedings in Parliament relating to the work of the society, and also of the lectures given on behalf of the association; also a list of publications directed against Popish aggression. The cash statement showed—Receipts, 1,821*l.* 10s. 1d.; expenditure, 1,553*l.* 8s. 11d.; balance, 267*l.* 11s. 2d. Mr. Newdegate, the Rev. Mr. Chalmers, the Rev. Dr. Jobson, the Rev. Dr. Begg, and others, addressed the meeting. The report was then adopted, and the proceedings concluded with a vote of thanks to the chairman.

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